

Alliance

AN ETHNIC NEWSPAPER AT KSU

November/December 1985

SUN BEAR'S PATH TO POWER

A Spanish Agriculture Legacy

by R.F. Villa Lobos

Many cultures have helped shape U.S. agriculture into one of the most productive farming systems in the world.

One of those contributions dates back nearly 500 years to Oct. 12, 1492—the day Christopher Columbus is said to have landed in the Bahamas, opening the New World for the Spanish empire.



Sun Bear, a Chippewa Indian, originally from White Earth Indian Reservation in Minnesota, and his helper, Wabun, visited Manhattan in late October to speak and conduct a weekend workshop on Native American philosophy and medicine ways. Topics included spiritual philosophy, herbal medicine, vision quests, the medicine wheel, sweat lodges and other ceremonies as well as living in harmony with nature.

Wabun, born Marlise James in Newark, New Jersey, and a Columbia University journalism graduate, met Sun Bear in 1971 when interviewing him for a magazine article. She joined the Bear Tribe in 1973 and now teaches and writes with Sun Bear. Wabun spoke first and told the audience that Westerners need to let go of some of our conditioned ideas, and look at the earth and life upon the earth in a different way.

She said most of we Americans and Westerners, in general, have lost the knowledge that humans are connected with everything on earth, and that Native peoples around the world do not suffer from that sort of arrogance. She told the audience of 150-200 that Native people believe in one Creator, "the Great Mystery," but also know there is sacred energy in everything else on earth: "the elemental people" (earth, water, fire, air); "the plant people"; "the animal people" (crawlers, winged, swimmers, 4-legged); and the two legged, humans.

Native people measure all actions on what they will do to the earth for generations, and we have lost this, Wabun said. People have done more damage to the Earth Mother in the past 300 years than in all previous time. And it is time we do something about it.

Before introducing Sun Bear, Wabun taught the audience a Native American chant and said, if we

remembered nothing else, remember the chant:

The Earth is our Mother
We must take care of her.
The Earth is our Mother.
We must take of her.

Hey yun-ga, Ho yun-ga, Hey
yun yun (phonetic spelling)

Her sacred ground we walk
upon
With every step we take
Her sacred ground we walk
upon
With every step we take.

Repeat

Sun Bear began by saying Native American Indians believe the Earth is a living being and that humans are here on Earth to learn our true purpose in the universe. What we do with life, he said, is totally up to us.

"Human conditioning -- believing everything must be this way and this way only -- scares me more than all of the bombs," Sun Bear told the audience. He said our beliefs fit over our head like a little cap and we are conditioned to believe what's inside is who we are and all

IN GENTLENESS THERE IS GREAT
STRENGTH. POWER MOST OF THE
TIME CAN BE A VERY QUIET
THING."

we can do. This concerns him he said, because much of what we think and feel about life needs to change.

Sun Bear told the story of Jumping Mouse to illustrate his point. It begins:

Jumping Mouse went to the Edge of the Place of Mice and Looked out onto the Prairie. He Looked up for Eagles. The Sky was Full of many Spots, each One an

photo by John Thelander

eagle. But he was Determined to Go to the Sacred Mountains. He Gathered All of his Courage and Ran just as Fast as he Could onto the Prairie. His little Heart Pound- ed with Excitement and Fear.

Along the way to the Sacred Mountain Jumping

"WALK IN BALANCE ON THE EARTH
MOTHER"

Mouse has a series of adventures. First he meets an Old Mouse who lives in a truly wonderful place for mice to live who tries to discourage Jumping Mouse from continuing on.

"Forget your Passion...and Stay here with me. There is Every- thing you Want here, and it is a Good Place to Be," Old Mouse said with conviction.

"You are a Foolish Mouse to Leave here. There is Danger on the Prairie! Just look up there!" Old Mouse said, with even more Conviction. "See all those Spots!" They are Eagles, and they will come Catch you!"

But Jumping Mouse gathered his determination and ran hard again. Soon he began to hear very Heavy Breathing and found a Great Buffalo, nearly dead.

"Such a Magnificent Being," Thought Jumping Mouse, and he Crept Closer.

"Hello, my Brother," said the Buffalo. "Thank you for Visiting me."

Jumping Mouse learns the only Medicine that can save the buffalo from dying is the Eye of a Mouse and, after considering the problem, decides if his eye will save the Buffalo, he should have it. (To p. 2)

Today, the Spanish legacy to American agriculture is reflected in Southwestern ranching practices and the first cultivation of many fruits and vegetables.

Early Spanish settlers in the New World, for example, carried the seeds and bulbs that produced the first oranges and onions in the Americas.

Certainly, recognition of the Hispanic role in American agriculture's beginnings is nothing new. Writing more than 50 years ago in the pages of Agricultural History Magazine, historian Arthur P. Whitaker noted: "From the very first, the Spaniards began to transplant their culture, including of course its basic element, agriculture, to America. Along with soldier, priest, goldminer, and warhorse, the ships that sailed from Seville to the New World bore the beasts of burden, the wheat, the sugarcane, the millwrights, and the farm laborers of Old Spain to establish Spanish agriculture."



As early as his second voyage in 1493, Columbus—an Italian sailing under the auspices of the Spanish Crown—introduced yearling calves, goats, sheep, pigs, hens, and seeds of oranges, limes, melons and many vegetables into the New World.

In 1532, the Spanish Crown ordered that every ship sailing to the New World carry seeds, plants, and domesticated animals. By this time, too, the Spanish began using the branding iron to mark livestock in colonial America, a practice that has continued to modern times.

(To p. 2)

AGRICULTURE (From p. 1)

HOME ON THE RANGE

Ranching was one of the few enterprises that could survive in the so-called Spanish borderlands-today our American Southwest. Many Spaniards, accustomed to the dry plains and the semi-arid grasslands of Castille in their native country, understood the resource limitations of much of their New World. Thus, they could adapt more readily to the climate and land forms that they found.

Land suitable for irrigation and farming was divided into small units, while dry land and pasture was allotted in larger portions through land grants issued first by the Spanish Crown and later by the Mexican government.

Hispanic cowboys called vaqueros led the longhorn cattle into Texas and other parts of the Southwest to begin a thriving livestock industry. Hispanic ranchers, moreover, developed equipment and techniques for working cattle, as well as legal codes and livestock regulations.



In northern Mexico and parts of what is now New Mexico and California, large blocks of land were often controlled by a single family.

Known as haciendas, these landholdings were huge estates (often more than 300,000 acres in size) that were generally self-sufficient economic units. They included fields, flocks and herds, wooded areas, flour mills, forges and workshops, as well as a church and chaplain. Each estate had hundreds of inhabitants, with villages for the Indians and workers and the casa de hacienda was occupied by the patron (landowner) and his family.

Haciendas were not only ranching communities, though. More common in Florida, Texas and Arizona were smaller individual holdings, where ranchers generally relied on the use of communal pastures and unrestricted grazing rights.

Although the land-grant system was dismantled with the end of Mexican rule in the Southwest, the Hispanic cowboys survived, using and passing on their skills as herders and horsemen.

PART OF THE LEXICON

Along with their contributions to ranching practices and traditions, the vaqueros have given a lexicon that evokes the sights and sounds of the Old West-on the rancho, from roundup to rodeo.

The sure toss of la reata, a braided rope that became known as the lariat, was critical, of course, to roping and tying cattle and other livestock in order to brand and herd them into a corral. Used as a lazo (lasso), this rope once was fashioned into a noose and attached to the end of a short lance or stick techniques similar to that used on the Russian steppes. Soon, however, the lance was discarded and the noose tied in the end of a long rope.

AGRICULTURE FRONTIERS

The haciendas and Spanish missions were the first to develop large farming operations in the Southwest. Along with Old World crops such as oranges and onions from the coast of Spain, Hispanics cultivated New World crops like corn and beans, which had not been widely grown before.

When the Spanish began their conquest, they found the Indians of Northern South America, Central America and Mexico, drinking a strong, bitter, aromatic beverage made from cacao seed, often referred to as cacao beans. Cacao beans were sent to Spain but remained a curiosity until it was learned that the taste of the beverage could be improved with the addition of sugar, vanilla and cinnamon. The cacao bean was used as a substitute for money in many areas of Mexico.



The Spanish missions functioned as early forerunners to the agricultural experiment stations that are common today. The mission padres, whose ranks included the famous Father Junipero Serra, took a special interest in working with the native Indians to develop irrigation, tillage, and harvest methods suited to the American landscape.

(Villa Lobos prepared this article for the U.S. Department of Agriculture Minority Report during Hispanic Heritage Week, September 1985.)

SUN BEAR (From p. 1)

The minute Jumping Mouse told the Buffalo of his decision, Jumping Mouse's Eye Flew Out of his Head and the Buffalo was Made Whole.

In return for this gift the Buffalo tells Jumping Mouse he will be his Brother Forever and will help him on his journey to the Sacred Mountains.

"The Eagles cannot See you while you Run under Me," he tells Jumping Mouse. "All they will See will be the Back of a Buffalo."

So the Great Buffalo takes Jumping Mouse to the edge of the Mountains.

Jumping Mouse Immediately Began to Investigate his New Surroundings. There were even more things here than in the Other Places, Busier things Mice Like. In his investigation of these things, Suddenly he Ran upon a Grey Wolf who was Sitting there doing absolutely Nothing.

Jumping Mouse learns that the Wolf has lost his memory and, eventually, he tells the Wolf he knows that a Mouse Eye can cure even the Greatest Being -- so he offers his second Eye to the sick Wolf.

When Jumping Mouse Stopped Speaking his Eye Flew out of his Head and the Wolf was made Whole.

Tears Fell down the Cheeks of Wolf, but his little Brother could not See them, for Now he was Blind.

"You are a Great Brother," said the Wolf, for Now I have my Memory. But Now you are Blind. I am the Guide into the Sacred Mountains. I will Take you there. There is a Great Medicine Lake There. The most Beautiful Lake in the World. All the World is Reflected there. The People, the Lodges of the People, and All the Beings of the Prairies and Skies."

"Please Take me there," Jumping Mouse said.

The Wolf Guided him through the Pines to the Medicine Lake. Jumping Mouse Drank the Water from the Lake. The Wolf Described the Beauty to him.

"I must Leave you here," said Wolf, "for I must Return so that I may Guide Others, but I will Remain with you as long as you Like."

Jumping Mouse tells the Wolf to go back so that he can Guide others to this Place, even though he was very frightened and defenseless, and knew an Eagle would find Him.

And Jumping Mouse was right. Soon he felt a shadow on his back and just as the Eagle Hit, Jumping Mouse went to Sleep.

Jumping Mouse woke up, surprised to be alive, and

American tradition would call a vision quest. Sun Bear asked his audience to learn two things from the story: We have to give in order to receive; and to see, sometimes we have to give up seeing in one way in order to see in another.

"WE ARE ALL A PART OF THE CIRCLE OF LIFE, THE MEDICINE WHEEL, AND CONNECTED WITH EVERYTHING ELSE IN THE UNIVERSE."

Sun Bear said his own vision was to share some of the ways of the Native Americans with the rest of the people on the earth before we destroy her, and one another.

"Your Path of Power is your reason for being alive on the planet at this time," Sun Bear said. "In the past generations, people knew how to find and follow their Path of Power. Today we have been taught to give our power away to a society that often misuses it."

The Bear Tribe, which Sun Bear founded in 1970, is an intentional community of Native American and non-Native people working for the common goal of understanding and healing each other and the earth. The Bear Tribe lives near Spokane, Washington.

The tribe, a non-profit education and communication organization, publishes a magazine, Wildfire (formerly Many Smokes) and a book and craft catalogue. Sun Bear currently has more than 175 apprentices around the country, and the Tribe offers Internships as well as lectures and workshops such as

"I STILL BELIEVE THAT WE HAVE THE POWER TO HEAL OURSELVES AND TO HELP THE EARTH MOTHER."

the one offered in Manhattan.

Their address is Bear Tribe Medicine Society, P. O. Box 9167, Spokane, Washington 99209. (For a related article, see Global Alliance.)



A film
WOZA
ALBERT!

The acclaimed BBC film version of WOZA ALBERT!, a story written and performed by two Black South Africans that "has stunned audiences in both the Black townships and white suburbs of Johannesburg, and from London to New York," is being shown at 7:30 p.m., Thursday, November 21, at the Douglass Center. The showing is free.

The two Black performers have "crafted a series of sharply-etched sketches--alternately satire, humorous and deeply moving. The revue is organized around the ironic premise that Jesus Christ (Morena in Sotho) returns to the self-proclaimed "Christian" nation of South Africa.

New York Post critic Clive Barnes said "Don't miss it. WOZA ALBERT! is a masterpiece. Triumphant, hilarious--an extraordinary evening. You may see nothing quite like it again."

although everything was blurry, he could See! "I can See!" said Jumping Mouse over and over again.

"Hello Brother," a Voice said. "Do you Want some Medicine?"

"Some Medicine for me?" asked Jumping Mouse. "Yes! Yes!"

"Then Crouch down as Low as you Can," the Voice said, "and jump as High as you Can." The Voice told him not to be afraid but to Hang on to the Wind and Trust. Jumping Mouse did just that, and felt the Wind taking him Higher and Higher.

Jumping Mouse recognized the Voice of his old friend Frog calling to him from way down below, "You have a New Name. You are Eagle!"

(Adapted from Seven Arrows)

The journey of Jumping Mouse is what the Native

BASKETBALL

KANSAS STATE UNIVERSITY
Men's 1985-86 Basketball Schedule

Nov. 22	Fri.	Silversword Invit. @ Maui, Hawaii
23	Sat.	(Michigan, Chaminade, Virginia Tech, Kansas State)
30	Sat.	SOUTHERN COLORADO
Dec. 4	Wed.	SOUTHERN ILLINOIS-EDWARDSVILLE
7	Sat.	TEXAS TECH
10	Tue.	at Indiana
14	Sat.	at Mississippi State
23	Mon.	NORTHERN ILLINOIS
26	Thu.	Far West Classic @Portland, Ore.
29	Sun.	(Oregon, Oregon State, Iowa, Tampa, St. Joseph's, Tennessee Tech, Boston Univ., Kansas State)
Jan. 2	Thu.	MARQUETTE
4	Sat.	at North Texas State
6	Mon.	WICHITA STATE
9	Thu.	ABILENE CHRISTIAN
15	Wed.	IOWA STATE
18	Sat.	at Colorado
21	Tue.	MISSOURI
25	Sat.	OKLAHOMA
29	Wed.	at Oklahoma State
Feb. 1	Sat.	KANSAS
5	Wed.	at Nebraska
8	Sat.	COLORADO
11	Tue.	at Oklahoma
15	Sat.	at Iowa State
19	Wed.	OKLAHOMA STATE
22	Sat.	at Kansas
26	Wed.	at Missouri
Mar. 1	Sat.	NEBRASKA
7-9	Fri.-Sun.	Big Eight Post-Season Tournament @Kansas City, Mo.

KANSAS STATE UNIVERSITY
Lady Cats' 1985-86 Basketball Schedule

Nov. 22	Fri.	LITTLE APPLE CLASSIC
23	Sat.	(Louisiana Tech, Florida A&M, North Dakota State, Kansas State)
26	Tue.	WICHITA STATE
29	Fri.	at Minnesota Tournament (Minnesota, Central Michigan, New Mexico, Kansas State)
30	Sat.	
Dec. 6	Fri.	at Northern Illinois Tournament
7	Sat.	(Tennessee, Northern Illinois, Eastern Illinois, Kansas State)
11	Wed.	EMPORIA STATE
14	Sat.	DRAKE
16	Mon.	LOUISIANA STATE
Jan. 3	Fri.	at UNLV Tournament
4	Sat.	(Nevada-Las Vegas, Western Kentucky, California-Berkeley, Kansas State)
8	Wed.	at Oral Roberts
14	Tue.	IOWA STATE
18	Sat.	at Colorado
22	Wed.	OKLAHOMA
25	Sat.	KANSAS
29	Wed.	at Oklahoma State
Feb. 1	Sat.	MISSOURI
4	Tue.	at Nebraska
8	Sat.	COLORADO
11	Tue.	at Oklahoma
15	Sat.	at Iowa State
18	Tue.	OKLAHOMA STATE
22	Sat.	at Kansas
26	Wed.	at Missouri
Mar. 1	Sat.	NEBRASKA
4	Tue.	Big Eight Post-Season Tournament First Round at campus sites
6	Thur.	& Big Eight Post-Season Tournament
8	Sat.	at Kansas City, Mo.

MSU Women Talk

ETHNIC MINORITIES & WOMEN IN SCIENCE

According to the latest Scientific Manpower Commission report on professional women and ethnic groups, women earned more than half of all bachelor's and master's degrees and about one-third of all doctorates in 1982. Of those earning doctorates, about three times as many women earned Ph.D.'s in science and engineering as in humanities.

Still, women face barriers to gaining employment and advancement in scientific fields. The Commission report said, for example, that about 18 percent of biologists, and less than five percent of engineers and physicists at academic institutions are women. And, of this smaller number 51 percent of women faculty in higher education have tenure compared to 70 percent of the men.

For example, at K-State in 1984 the employment figures* were as follows:

College of Arts & Sciences: 525 total; 129 women; 27 ethnic** (of which 22 were Asian)
Engineering: 151 total; 7 women; 28 ethnic (all 28 Asian)
Home Economics: 107 total; 70 women; 3 ethnic (all 3 Asian)
Veterinary Medicine: 100 total; 20 women; 6 ethnic (4 Asian)
Business Administration: 61 total; 16 women; 5 ethnic (3 Asian)
Architecture & Design: 69 total; 10 women; 2 ethnic (2 Asian)
Education: 108 total; 35 women; 3 ethnic (all Black)
Agriculture: 267 total; 11 women; 16 ethnic (12 Asian)

*(regular and temporary, full and part-time, instructor and above)
**(Ethnic includes Blacks, Hispanics and American Indians)

Percentages of K-State's 1984 employment record look like this: 72.9% white male; 20.5% white female; .4% Black male; .1% Black female; .36% Hispanic male; .2% Hispanic female; 4.7% Asian male; .2% Asian female; 0% American Indian male; 0% American Indian female.

FIGURES NOT UNUSUAL

Out of 310 scientists employed Michigan State University's (MSU) Agriculture Experiment Station, only 26 are women. But the women and ethnic minorities at MSU are actively working to improve their present status.

A session at the national meeting of the American Association for the Advancement of Science in May 1985, focused on the status of women and ethnic group members. Laurie Wink (MSU Agriculture Experiment Station, August 1985) wrote about the meeting and the work going on there to upgrade that status by MSU Women and ethnic scientists.

Wink interviewed a number of women scientists at MSU, all of whom concluded that things have changed for the better in their lifetime but that it will take more time and more good people at the top to really improve the situation for women and ethnic minorities in science fields.

MSU's MARINEZ

Diana Marinez, chairperson and professor in the Department of Natural Sciences at MSU, said minority women who aspire to science careers are caught in a "double bind," being disadvantaged by stereotypes of both their gender and their race.

"For white women, the major barriers are after you get the degree and are looking for employment," she said. "For minority women, access to education is more of a problem because of their generally poorer backgrounds."

In the interview, Marinez noted that Chicanas face career barriers within their own culture, which emphasizes the development of men. "She grew up in an upper middle class family in Laredo, Texas, where the power structure was controlled by Mexican Americans," the article said. From birth (she was delivered by a female doctor), Marinez was exposed to professional women, including her mother and math and science teachers. She received a bachelor's degree in chemistry from Incarnate Word College, a Catholic women's school in San Antonio.

"The head of the chemistry department in the college involved all her undergraduates in research," Marinez remembered. "She said, 'You are now a chemist and you will succeed.' Graduate school was not a choice. I went straight into a Ph.D. program and was very goal oriented."

Not all women in science are advocates and I don't expect them to be," Marinez said. "But I do expect them to be supportive (of women and minorities) because those who've made it have not made it solely on their own."

Like many of the other women interviewed by Wink, Marinez is aware that, in her role as administrator, educator, wife and mother, she is a model for younger women and, like the others, she is interested in the overt and subtle ways her progress within the world of science has been impeded by issues related to gender.

SINGLE-MINDEDNESS

In her book *Women in Science*, Vivian Gornick said women scientists are struggling to establish themselves in the world of science research that has been the "province of a select few men who have devoted themselves entirely

to their work." And in *The Male Machine*, Marc Feigen Fasteau commented that "...for most men, work is not one of two or three major commitments but the single focus of their lives." Fasteau said the masculine traits of individualism, competitiveness and single-minded devotion to one's work are nowhere more evident than in research laboratories.

Wink said "Women scientists have begun to analyze how much single-minded devotion to the

consequences of that socialization."

At MSU and elsewhere women scientists are trying to turn to each other, through organizations like the Association for Women in Science (AWIS) for support. Dorothy McMeekin, MSU science professor who also teaches a "Women in Science" course told Wink that outside of a few informal support groups, female (and minority) scientists on campus are isolated.

"Most potential women scientists have no way to know that the exclusion and put-downs, as well as the lack of encouragement they receive during their science education, are not the result of their lack of ability," she said. Female and minority students need support to enter and succeed in science fields.

MSU's FOSTER

"The worst thing someone can do to you is destroy your sense of self-confidence," Eunice Foster, agronomist at MSU, told Wink. "Foster grew up in an inner city neighborhood and was the first member of her family (of seven) to attend college. She was one of eight black students at United Methodist College in Westerville, Ohio, where she majored in elementary education with an emphasis on reading.

"After teaching for four years, Foster was moved by reports of world hunger to enroll in Ohio State University's agronomy department."

"There aren't many black people in agriculture, particularly in agronomy," Foster told Wink. "After slavery, many black people didn't want to have anything to do with agriculture."

Wink said that when Foster completed her master's in agronomy, she was a divorced mother of a young son. One-fourth of her graduate assistantship was spent on the day care and she faced the difficult choice of accepting one of several offers to join agribusiness firms or going on for her doctoral degree.

"I decided to go on for a doctorate because a master's degree doesn't allow you as much control over the work you do," she said. Wink said Foster took an assistantship at the University of Arkansas and, after receiving a Ph.D. in agronomy, joined the MSU faculty three years ago.

"Foster teaches crop production courses and is establishing a research program in soybean physiology. As one of the few black women scientists on campus, she has been asked to serve on numerous faculty search committees. She is co-advisor of the Agronomy Club and co-advisor of the Minorities in Agriculture & Natural Resources Association.

"Nonminority people don't realize the adjustments involved for black students in coming to a campus this size," Foster said. "It's a cultural change. Sometimes knowing someone else cares makes all the difference."

E+Q=

Equality + Quality =

EQ²

Opportunity and Excellence for All

"After graduating from Indiana University Medical Center with a Ph.D. in biochemistry and completing two postdoctoral fellowships, Marinez joined the MSU natural science faculty in 1971, rose through the ranks to professor and added the title of chairperson last fall.

Along the way, her professional focus shifted from research to advocacy on behalf of women and minorities in science, the article said. Marinez has served on equal opportunity advisory committees to the National Institute of Health and National Science Foundation. She participated in a 1976 "Conference on Minority Women in Science," organized by the AAAS. In 1978, she was among the presenters at a conference on "Expanding the Role of Women in the Sciences."

"Marinez believes her involvement at the national policy level is the most effective way to improve progress for women and minorities in science. But she is quick to point out that most women beginning university careers in scientific research are too busy working for tenure and peer recognition to become active advocates."

quest for scientific information influences men's selection of research problems and their interpretation of research data. In other words, the notion of science as a strictly factual, objective pursuit unaffected by an individual's feelings, is being questioned."

SOCIALIZATION

"Science, far from being value neutral, is a culture artifact," said Sandra Harding, an associate professor of philosophy and director of women's studies at the University of Delaware. "The selection of problems in science is male biased."

Harding made these remarks at MSU where she had been invited by female faculty members to help stimulate a professional network among women scientists and science students. Michele Fluck, a cancer researcher at MSU, invited Harding because she said "Some issues that feminists are trying to grapple with have to do with the different socialization of men and women, and the

Alliance

*is on display
in the lobby of
Bluemont Hall*



Following the Leader

"Is he for real?" was the question asked of me when I returned from listening to Chippewa medicine man and philosopher, Sun Bear, speak about the "Path to Power" in Manhattan recently. I answered that he seemed about as real as people get; and what I meant was, yes, I believed he was a "real" Native American medicine man, expressing "real," even vital truths. He seemed disarmingly genuine. Still, I understood the reason for the skeptical question; I had skeptical reactions myself.

I find that I feel leery about anyone with a message to give me, and I think Sun Bear, whose creed stresses balance, would understand my two sets of reactions to his lecture.

I could not possibly agree more with Sun Bear's message: respect the Earth, become aware you are interconnected with everything else, beware of conditioning, avoid trying to control and dominate things, find your own best purpose in life. So why the hesitancy to endorse him wholeheartedly to the "doubting Thomas"? I think basically it is because I agree with Sun Bear too much; and to follow Sun Bear's advice would lead us not down Sun Bear's "path", but along our own.

I admit some of my reservations say more about me than about anything Sun Bear said. I found him to be one of the most benign authority figures I've ever seen. I'm just leery of any authority.

In this particular case, every one of my skeptical reactions to Sun Bear's visit -- with Manhattanites spending the weekend at Council Grove making medicine wheels, sweating in sweat lodges, chanting, passing ceremonial pipes, and learning Native American ways -- was met with positive counterpoints within my own mind. Let me give you some examples:

First Thought: I would have felt phony, or somehow counterfeit, out at Council Grove Lake following Sun Bear in Native American Indian rituals; like an intruder; like I was "playing Indian." I respect Native American spirituality very much, and I'm not an Indian.

Counterpoint: Don't be so closed-minded! We always feel uncomfortable at first, like we "don't belong," in an unfamiliar setting. But

that's no excuse; if we never venture out of our own tiny world we will miss out on too much.

Second reaction: I felt guarded against "being taken in." Sun Bear was selling a philosophy, plus several tables full of books and other paraphernalia to go with it, and most of us over 12-years-old have seen too many "medicine shows" -- from cults to pet rocks to cancer cures -- not to be cautious when anyone marches into "River City" selling his own version of a band. I had the same reaction in Vatican City with every other person selling "authentic rosaries blessed by the Pope."

Counterpoint: This is simple economics. How would Sun Bear feed himself, let alone do some of the work he does, if he didn't have some kind of for-profit activity? It doesn't make his spiritual teachings less valid. And his need to share the lessons with other people doesn't necessarily make him less trustworthy.

Third point: The audience. Ever since I first saw otherwise sane people completely losing themselves over some rock star or guru, I've been put off by "groupies." All famous people or people with strong messages acquire a sort of natural interest group that flocks around them. It makes me want to run the other way. Not that this particular crowd did anything besides be polite and buy a few books, because it didn't -- which leads me to the...

Counterpoint: People miss out on too much of life if they never "join in" on anything. Also, I know tremendous good can also come from the power of a group. I have felt the energy that can fill a room where a group of people are doing something as simple as singing together.

Still, there is a fine but crucial line between joining in and losing your identity, be it to the Beatles, to Jim Jones, to a political philosophy, or to Sun Bear.

The next reaction: has to do with resenting public displays of things that seem private. Jesus bumperstickers, ying-yang t-shirts, even some public rituals irritate me because such displays take

something important and treat it like any other fad. They take something personal and complex and treat it with pop culture superficiality.

Although I agree that spirituality should be practiced with openness and humor, I think to no greater or lesser degree than, say, giving birth, dying or making love.

Counterpoint: Don't be such a stuffed shirt! Modern Western culture is so removed from the earth, and nature and the unconscious and spirituality, we need all the ritual we can get. If someone wants to wear their personal philosophy on their sleeve to feel connected with that, what's the harm?

Lastly: the whole idea of masters and gurus makes me nervous. As someone said, "Dominance or submission, which is either being an authority or obeying one, cuts off learning." Real learning, really, "finding your own path," or way, occurs only when we are all learners and all teachers. "Even a stone is a teacher," East Indian spirituality says, and I know Native American Indian spirituality agrees. All knowledge is provisional and temporary, and so is all authority.

Counterpoint: "I want my brain surgeon trained." Granted, some kinds of knowledge can be "mastered," and our cultures could not continue if some reasonably stable bodies of knowledge weren't passed down.

My impression is that Sun Bear finds himself in the paradoxical, if not downright embarrassing, position of appearing as the authority whose message is -- don't listen to authorities but, instead try to become conscious of your own way. Respect the universe, "walk in balance on Earth Mother," find your place in the Great Mystery, and don't lose yourself to some temporal authority.

Who can argue with that? Most of us need to re-learn about our kinship with one another, and the animals and plants, and the earth. Maybe Native Americans like Sun Bear can help us discover our own way.

© 1985 by Susan L. Allen

Opportunity

JOURNALISM INTERNSHIPS

The Dow Jones Newspaper Fund and several daily newspapers are offering paid summer writing and reporting internships, a pre-intern training program and scholarships to minority college sophomores in 1986. The scholarship is \$1,000 and the internship

lasts approximately 10 weeks (\$200 per week). American Blacks, Hispanics, Asian or Pacific Islanders, Indians or Alaskan Natives are eligible. Applications are available through December 15, 1985 and are due January 15, 1986. For more information see Lori Switzer, 206D Holton Hall, (532-6436).

PRE-DENTISTRY PROGRAM

Creighton University in Omaha, Nebraska has announced its 1986 summer Pre-Dent (dentistry) Prep Program. The program runs from June 2, 1986 through July 18, 1986 and is designed to prepare U.S. ethnic minority students for advanced work in dentistry. There is no cost for this program. See Lori Switzer (206D Holton Hall). Applications are due April 1, 1986.

THE ORIGINAL INSTRUCTIONS DIRECT
THAT WE WHO WALK ABOUT ON THE EARTH
ARE TO EXPRESS A GREAT RESPECT,
AND AFFECTION, AND A GRATITUDE
TOWARD ALL THE SPIRITS
WHICH CREATE AND SUPPORT LIFE.
WE GIVE A GREETINGS AND THANKSGIVING
TO THE MANY SUPPORTERS
OF OUR OWN LIVES...
THE CORN, BEANS, SQUASH, THE WINDS,
THE SUN, WHEN PEOPLE CEASE
TO RESPECT AND EXPRESS GRATITUDE
FOR THESE MANY THINGS,
THEN ALL LIFE WILL BE DESTROYED,
AND HUMAN LIFE ON THIS PLANET
WILL COME TO AN END...

Alvessene Rotee Mohawk Nation



BREAD BASKET NEEDS OUR HELP

The goal of the Flinthills Bread Basket is to eliminate hunger and it needs our help. Atina Hanna, Executive Director, said in a recent newsletter that KSU campus groups, students and employees have provided assistance in many ways in the past: neighborhood food drives, surplus baked goods donated, taped public service announcements, help with USDA commodities distribution, pick-up of surplus bread at

the American Institute of Baking, delivery of Holiday Good Program baskets, and more.

If you have a can of tuna, a jar of peanut butter -- or any other nonperishable food items to spare; or if you or your group would like to know how you can help, contact Atina Hanna or President Dennis Mullin at the Breadbasket, 901 Yuma Street, Manhattan, (537-0703). The Breadbasket needs continued

support.

Families in need of food baskets over the upcoming holidays are being asked to apply at Social Rehabilitation Services through November 22. Thanksgiving distribution at the Breadbasket will be November 25-27. Christmas baskets will be distributed December 17 and 18. So, don't delay!



The Community Food Network

901 Yuma
Manhattan, KS. 66502
(913) 537-0730



Office of Minority Affairs

Holton Hall
Manhattan, Kansas 66506
913-532-6436

Nonprofit Organization
U. S. POSTAGE
PAID
Permit No. 525
Manhattan, Kan. 66502

Please help us update our mailing list by returning outdated labels and by sending us names of people who want to be included!

Alliance--An Ethnic Newspaper at KSU
Office of Minority Affairs
Holton Hall, 206E, KSU
Anne S. Butler, Director ESS
Susan L. Allen, Ph.D., editor
Alliance is co-sponsored by the Office of Minority Affairs and the KSU College of Education. It is circulated free of charge to all U.S. ethnic students at KSU, interested faculty and others. Contributions will be considered. Advertisements will be considered. Articles not copyrighted may be reproduced with proper permission and citation.